A Sacred Panegyrick, OR A SERMON OF THANKS-GIVING,

Preached to the two Houses of *Parliament*, His Excellency the Earl of *Essex*, the Lord Major, Court of Aldermen, and Common Councell of the City of LONDON, the Reverend Assembly of Divines, and Commissioners from the Church of *Scotland*.

Vpon occasion of their Solemn Feasting, to testifie their thankfullnes to God, and union and concord one with another, after so many Designes to divide them, and thereby ruine the Kingdome, *Ianuary* 18. 1643.

By *Stephen Marshall*, B. D. Minister of Gods Word at Finching-field in Essex.

Published by Order of the Lords and Commons.

PSALME 133. 1.

Behold, how good and how pleasant it is for Brethren to dwell together in unity.

Psalme 144 15. *Happy is that People that is in such a case: Yea, happy is that People, whose God is the Lord.*

London, Printed for *Stephen Bowtell*, and are to be sold at his Shop at the sign of the *Bible* in *Popes-head-alley*. 1644.

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TO THE RIGHT HONOVRABLE The Lords and Commons Assembled in *Parliament*; His Excellency the Earle of *Essex*, with the rest of the Noble and Worthy Commanders: The Right Honourable the Lord Major, the Court of Aldermen, and Common Councell of the City of *London*: The Reverend Assembly of Divines: The Honourable and Reverend *Commissioners* from the Church of *SCOTLAND*.

THis worke was too high for me, but as its now done by so weake an hand, is too low, for so many judicious eyes with any favourable respect to look down to: But our own Children, though lesse beautifull, we can behold with Love; and even stoope to take them by the hand, that wee may uphold and lead them, that cannot goe or stand by themselves: Such a weakling is this, that is now before you, the defects and weaknesses whereof, I acknowledge are mine, but the Birth is Gods, and yours; to him I humbly present it, for his blessing; and to you, for your acceptance and helpe, that it may better goe abroad; whilst all shall know, that it is yours more then mine, and therefore to bee disposed of rather

by you, then by my selfe. By your Command, (for so I interpret all your requests to me) it was Preached, and is now Published; and this with the more boldnesse, because with some confidence, that it will passe the better without others censure, because it hath already passed your scrutiny with allowance and acceptance. But whatever the lot of it in that kind shall be, it will be abundant satisfaction to me, if the main end be attained by it, which by you and me was intended in it; viz: *the help of our selves and all, the more to adore the infinite Wisdome, and power, and goodnesse of our God, who can make* light to shine out of darknesse; discords intended by enemies, to make up our more harmonious consent, *and divisions of tongues that scatter the builders of Babel, to help up the more compact building of his Church. Hee once turned the day of his peoples griefes and feares to the quite contrary, so that* they had then joy and gladnesse, a Feast, and a good day, insomuch that many of the people of the Land became *Jewes* for the feare of the *Iewes* fell upon them. *Now hee that hath wrought for us the like turne of things, be pleased in mercy to worke a greater turne in all our Enemies hearts, that so now and ever, our Lord Iesus may appeare to be* the wonderfull Counsellor, the mighty God, the everlasting Father, whilst thus, the Prince of his Peoples Peace: So prayeth,

2 Cor. 4. 6.

Gen. 11. Acts 2.

Ester 8. ult. 9. 1.

His and Your most Unworthy Servant.

STEPHEN MARSHALL.

THE PREFACE to the Sermon.

RIght Honourable and Beloved in the Lord, this day is a day purposely set apart for *feasting*; and it is like one of the *Lords feasts*, where you have a *feast and a holy Convocation*: And you are first met here to feast *your soules with the fat things of Gods house, with a feast of fat things full of marrow, and wine on the lees well refined:* and afterward to feast your *bodies*, with the fat things of the land, and the sea, both plenty and dainty. But if you please you may first feast your *eyes*; doe but behold the face of this Assembly, I dare say it will be one of the excellentest feasts that ever your eyes were refreshed with: Here in this Assembly you may first see the *two Houses of Parliament*, the Honourable Lords and Commons, after thus many yeares wrastling with extreme difficulties, in their endevouring to preserve an undone Kingdome, and to purge and reforme a back-sliding and a polluted Church, you may behold them still not only

Lev. 23. 2.

Esa. 25. 6.

preſerved from ſo many treacherous deſignes, ſecret treaſons, and open violences, but as reſolved as ever cheerfully to goe on with this great worke, which God hath put into their hands. Here you may alſo ſee *his Excellency* (my moſt honoured Lord) the Generall of all our forces by land, and neare him that other noble Lord, the Commander of our forces by Sea; and with them abundance of noble and reſolute Commanders, all of them with their faces like unto Lions, who after ſo many terrible battells, and abundance of difficulties, and charging in the face of ſo many thouſand deaths, are all of them ſtill preſerved, and not a haire of their heads fallen to the ground. Here alſo you may behold the *Repreſentative body of the City of London*, the Lord Mayor, the Court of Aldermen, the Common Councell, the *Militia*, and in them the face and affection of this glorious City; *This City*, which under God hath hitherto had the honour of being the greateſt meanes of the ſalvation of the whole kingdome; and after the expence of millions of treaſure, and thouſands of their lives, ſtill as faithfull and reſolute to live and die in the cauſe of God as ever heretofore. Here you may likewiſe ſee a *Reverend Aſſembly of* grave and learned *Divines*, who daily wait upon the Angel in the Mount, to receive from him the lively Oracles, and the patterne of Gods houſe, to preſent unto you. All theſe are of our *owne* Nation; and with them you may ſee the *Honourable, reverend*, and *learned Commiſſioners of the Church of Scotland*; and in them behold the wiſdome and affection of their whole Church and Nation, willing to live and dye with us. All theſe you may behold in one view; and which is more, you may behold them all of *one heart*, and one minde, after ſo many plots and conſpiracies

spiracies to divide them one from another, and thereby to ruine them all? And which is yet more, you may see them all met together this day *on purpose*, both to *praise God for this union*, and to rejoice in it, and to hold it out to all the world, and thereby to testifie, that as one man they will live and dye together in this common cause of God, of our Lord Iesus Christ his Church, and these three Kingdomes. O beloved! how beautifull is the face of this Assembly? Verily I may say of it, as it was said of *Solomons throne*, That *the like was not to be seene in any other Nation*; I question where ever the like Assembly was seene this thousand yeeres upon the face of the earth: Me thinkes I may call this Assembly *The hoste of God*; I could call this place *Mahanaim*; and I beleeve there are many in the Assembly who could say as old *Jacob* did, when he had seene his son *Josephs* face, *Let me now dye*, because I have seene this Assembly, and that it is yet thus with our unworthy *England*: and for my owne part, I professe I am almost like the *Queene of Sheba*, when she had seen the Court of *Solomon*, that she had no spirit left in her, and could presently send you away, and command all of you not to *weepe to day, nor to mourne, but to goe home, and eat the fat, and drinke the sweet, and send portions to them for whom nothing is prepared*; I should in the joy of my heart say this presently, but that I have first some banqueting stuffe for your *soules*, such as God hath brought to my hand, to set before you for your inward refreshing; the ground whereof you shall finde, if you please to turne to the first of the *Chronicles* the twelfth Chapt. and the three last verses. Gen. 32. 2.

1 Chron. 12. 38, 39, 40.

All these came with a perfect heart to Hebron, to make David King over all Israel; and all the rest also of Israel were of one heart to make David King:
And there they were with David three dayes, eating and drinking, for their brethren had prepared for them.
Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meale, cakes of figgs, and bunches of raisins, and wine, and oyle, and sheep abundantly; for there was joy in Israel.

Especially these last words.

Suitablenesse of the Text to the occasion. Pro. 25. 11.

I Laboured to finde out a Text, which might every way be suitable to the occasion of this our present meeting, because *a word spoken in season is like apples of gold in pictures of silver*; a Sermon suited to the circumstance of time, place, persons, and occasion, is not onely more acceptable, but more usefull: And truly I thinke the Lord hath brought to hand one of the most paralell portions in the whole Bible; for if you please but to looke into it, and into the whole Chapter upon which this depends, you shall finde, First, they were doing the *same thing*, that is, *rejoicing abundantly*: Secondly, expressing their joy the *same way*, in *feasting, eating, and drinking*: Thirdly, you shall finde the same manner of persons, that is, the *heads of all their Tribes, the Nobles, the Commons, the Souldiery, the Ministry*; you shall find them, fourthly, met on the *like occasion*, because their hearts were united in one, and that in the way to obtaine a *blessed peace* to a kingdome, which had been long wasted with a Civill warre: Fifthly, you shall find also,

that

that the persons who met here, were the same which had adhered to the *right side*, to the cause which God did own & blesse; and sixtly, who the longer their wars continued grew stronger & stronger, & their enemies grew weaker and weaker; you shall finde all these met upon the same occasion, upon a businesse of the *highest consequence*, all of them feasting; and seventhly, at the charge of *their brethren*, in whose precincts their solemn meeting was. Looke but into the chapter, and you'll see all these; Looke but into this Assembly, and you may behold them all in this Church. But it may bee you will say, We want a *David*, to make the paralell full; we want a *David* to bee with us, a *King* who might concurre with us, and we with him in the same businesse; I confesse indeed, that in the *literall* sense God hath not *yet* made us so blessed, the Sonnes of *Belial* have stollen away both his Majesties Person, and affection from us, but even that is the thing which we contend for, that we might recover him out of their hands; the expence of all our treasure, and all our blood hath bin to that end that he might have the wicked removed from his throne, that as another *David*, *hee might rule over us in the feare of God, that hee might be as the light of the morning when the Sun ariseth, even a morning without clouds*: And as we have in our Covenant solemnly sworne (so much as in us lies) to preserve and maintain his person and authority, in the defence of Libertie and Religion, so if God have any delight in him, and to doe us good by him, hee will in the end incline his heart unto such Counsels, that hee shall come home, and make this paralell full, and even bee the light of our Israel, and the breath of our Nostrills! But in the meane time, wee doe not want a *David* to suit

2 Sam. 23. 3. 4.

this *David* in the Text, we have here the *true David*, of whom that *David* was in this very thing a Type, *that is*, *the Lord Jesus Christ*, whom wee are endeavouring to set upon his throne, that hee might bee Lord and King in his Israel, over his Church, amongst us: And as Davids person, and Kingdome, were but types of our Lord Christ and his Kingdome; so this great joy and unanimity of heart, which met in all these at Davids Coronation in *Hebron*, was but a type of that rejoycing and gladnesse of heart, which should be among the Nations, when there should bee the like concurrence of the Nobles, and Commons, and Princes, and Ministers, and Citizens, with one heart, to set up the Lord Christ, to be Lord and King over them: All Learned Men know this to be true, and therefore by this time I beleeve, you see that my Text is most suitable to our Meeting, and withall the scope of it so plaine before you, that I need not spend any more time in the clearing of it, but shall hasten to some matter of Instruction; Because (though I conceive your Feast for your bodies will bee long) I would not willingly make the Sermon so long, as to have it tedious to you; and before I come to the maine Lesson which I shall insist upon, I would intreat you to looke a little back into the whole Chapter, where you will find Davids case, and our present condition, in many things to be exceedingly alike, and in it find *much* to incourage and comfort you in your saddest exigence; be pleased when you are at home to read over this *Chapter* seriously, & you will find such observations as these:

Some generall Observations out of this whole Chapter.

Vers. 1. to 23. First, *That David when hee was persecuted by* Saul *unjustly, did not onely take up Armes for his owne defence, but many of the choisest men of the Tribes did joyne with him, and adventure their lives in his defence; yea, and his Adherents*

increased,

increased, till his Army grew to be like an Host of God; and all this while King *Saul* was alive, and *David* but a private man, and one that had sworne Allegiance to him:

You will in this Chapter find also, *that although* David *and his adherents in the defence of his innocent righteous Cause, were oftentimes brought very low, to a dead low ebbe, yet in the end, God brought all about againe; and* Davids *party grew stronger and stronger, and their malignant Enemies grew weaker and weaker.* 17, 18, 19, 20, &c.

You will find also in this Chapter, *That such as did adhere to* David *in his low condition, (when the Lord had tryed and humbled them all) found to their comfort in the end, that they were no losers by it; They afterwards being made his worthies, his Counsellors, and Princes.* Compare the first part of this Chapter, with 2 Sam. 23. 8. ad finem.

And this, *That in the end God open'd the eyes of many of those who were most malignant and opposite, not only to see the righteousnesse of* Davids *Cause, but their hearts came cordially to joyne with him.*

And this also, that among all the Nobles, & Princes, & Rulers, and Leaders; *the more godly, the more wise, the more cordiall any were to* Davids *Cause, the greater power they had, and the more their brethren were at their command.* Verse 29. Verse 32.

This also you will find, that *no cost, danger, pains or difficulties, were ever stuck at by them whose hearts were rightly affected to* Davids *Cause.* Ver. 15. 20. &c.

And this also you may observe, *That God gave to* Davids *helpers such courage and strength, that oftentimes ten of them could chase a thousand, & an hundred put ten thousand to flight.* This Chapter compar'd with 2 Sam. 23.

These, & many more such things as these (which would be very profitable for our meditation, in these our distressed times) you may find in reading this Chapter; but I am resolved to confine my selfe to *two Observations*; the one shall be from that, which was the *matter* of their

joy

joy at this time; the other from the *manner* of expressing their joy; The *matter* of their joy, you have in these words, *that they were of one heart, and one mind, to set David to be their King*; The manner of expressing their joy was this, they *were eating, and drinking, and feasting, at the cost of all the Tribes in whose precincts their meeting was*; Those of *Zebulon*, and *Napthali*, and *Issachar*, did in abundance expend their Oxen, and Sheepe, and Wine, and Oile, and all the delicates, to refresh their Brethren; for the Army was I thinke no lesse then two or three hundred thousand of them, who upon this occasion were come together: from these two, I shall endeavour to handle these two Lessons. The first is,

Obs. 1. *The main Doctrine. No greater matter of joy to any people, then to find a concurrence of hearts to set up* David *to bee their King.*

That it is *the greatest matter and cause of joy that can bee to any People, to find a concurrence of Nobles, and Commons, and Souldiers, and Citizens, and Diviners, to set up* David *for their King*; such an union and concurrence is a matter of the greatest joy in all the World. Secondly,

That this joy springing from such a concurrence to set up *David* to bee their King, may very lawfully, and comely be *expressed in feasting, eating, and drinking.*

2.

I begin with the first of these, *That it is a matter of the greatest joy in all the World, that can bee to any people, to finde such a concurrence as there was in this Chapter, to set up* David *to be their King*: Where first we must inquire, what is here intended by setting up *David* to bee their King: Know therfore (beloved) that *David* is to be considered two wayes, he stands in a two-fold relation, even in this his Coronation: The first is *Typicall*; the second is *Politicall*; *Typicall*, and so *David is Christ*: *Politicall*, and so *David* is intended by God to be *the pattern of a good King*, the patterne and the Copy that all true Kings should write after; and both these are so plaine, I dare say I

Explained in two Branches.

might

might give you twenty ſeverall places of Scripture for proof of both the branches: Firſt, *David* was a type of Chriſt; *Chriſt* is ordinarily called *David*; you will not find any one perſon (who was a type of Chriſt) by whoſe name Chriſt is expreſly called in his kingly office, but only *David*, *I will give them David their King; upon the throne of David he ſhall ſit*: ſo *David* in the *typicall* relation is *Chriſt*. Then in the *politicall* relation, the Lord intended him the *patterne* of a *good King*, and therefore you ſhall finde that all the Kings that for foure or five hundred yeares did ſucceed in Iſrael and Judah, when the Lord came to give any one their teſtimony, who they were, how neare they came to the Standard, this is the rule by which hee judged of them; Such an one walked in the *way of David*; ſuch an one did that which was right in Gods ſight as *David*; ſuch an one did well, but not with ſuch a heart as *David*; ſuch an one walked not in the wayes of *David*; ſuch an ones heart was not like unto *Davids*: ſo that *David* was in all intended by God to be the patterne of a good King.

Ezek. 34. 23: 37: 24
Eſay 9 67: 55. 3:
Ier. 30 9:
Pſal. 8. 9:
1 *King* 14 8:
2 *King.* 14 3: 16. 2: 18 3; 22, 2: 15, 3. 11:
2 *Ch.* 28, 29. 2: 34 2:

Now this firſt Leſſon thus opened, I muſt therefore divide into *two branches*: the *firſt is*, That *there can be no greater matter of joy and rejoicing to any people in the world, then to finde a concurrence of heart in the Nobles, and Princes, and Souldiers, and Miniſters, and the heads of their Tribes, to ſet up the Lord Jeſus Chriſt to bee the King of the Church among them*: that ſhall bee the firſt. The ſecond is this, That *there can be no greater joy to a nation for anie thing that concernes this preſent life, then to finde concurrence of hearts in theſe Nobles, and thoſe that are named in the chapter, to ſet up a* David; *that is, to have the Prince that ſhould rule over them like unto David*. In theſe two things (God willing) I ſhall ſpend the moſt of this time, the other part of the Text I ſhall only point at.

First David *is Chriſt, and hence,*
The greateſt joy to any Nation, to find ſuch a concurrence to ſet up the Kingdome of Chriſt.

For the firſt, That to finde ſuch a concurrence to ſet up the Lord Chriſt to be King, is a matter of the greateſt joy and rejoicing in the world: You may ſee it, firſt, in the *Type*: Secondly, in *Gods promiſe*: Thirdly, in the *Churches performance*. Firſt, you ſhall ſee it in the Type. in *David* bringing up the Arke. 2 *Sam.* 6. 12. firſt, he called all his *Parliament* together and the Convocation of the *Miniſters* alſo, and there they conſulted to goe and bring up the Arke of God from Kiriath-jearim (which Arke of God was a Type of the Lord Jeſus Chriſt) they all agree to bring it up, to ſet it in his owne place, in a *better ſtate* then formerly it had been, for the glory of it, and the

Proved by the type

2 *Sam.* 8, 12 *ad finem:*

welfare of the Church: Now when they concurred in this action, you shall finde that *David and all the house of Israel plaied before the Lord on all manner of instrument*, on Harps and Psalteries, on Timbrels and on Cornets and on Cimbals, with shouting and sound of Trumpets, and the *King himselfe* being cloathed with a linnen Ephod danced with all his might, and gloried in his dancing, though we know *Michal* his wife despised him for it, as if he had played the foole; and all this because they so well agreed in bringing the Arke, and setting it up in his place, in the Tabernacle that *David* had pitched for it, which was nothing in effect, but the *setting up the Lord Iesus Christ, both God and man, to be acknowledged as Lord and King in the midst of the Church*. So likewise when *Solomon* had builded the Temple, in 1 *King*. 8 when the Arke was to be set upon the Table in the *holy of holiest*, which was properly the type of *setting the Lord Iesus Christ* upon the *throne of Majestie* on high, at the right hand of God and so to be Lord and Ruler over the Church, when there was a concurrence of the Princes and Nobles, who joined with him to doe this, there was such a holy feast made, that *Solomon* for his share spent twenty thousand Oxen, and a matter of an hundred and twenty thousand sheep in sacrifices: and after all this holy feasting upon sacrifices, *hee and all Israel with him held a feast, from the entring in of Hamath unto the river of Egypt before the Lord, seven daies, and seven daies, even fourteen daies; and then all the people departed home to their houses, joifull and glad of heart for all the goodnesse of the Lord Iehovah, in giving them the Lord Iesus Christ to reigne over them.* See this likewise promised that it *should and ought to be so*: and for this though I might name many Scriptures, I will satisfie my selfe with *two*: the one is in the ninth of *Esay* and the beginning of it, The Lord there spake of a very sad affliction which the church should lie under, very uncomfortable times they should live in, but yet hee saith that there should be joy, *they should joy before him like the joy in harvest, and as men rejoyce who divide a spoile.* You all know that Souldiers when they are sacking a rich Town, every one filling not onely their Knapsacks, but loading their horses and waggons with rich spoile: and countrey-men when they have gathered in all their harvest, if ever they are merry it is then: Now the Lord promiseth such a joy to his afflicted Church, which should bee like the joy of harvest, and the dividing the

1 *King* 8:

2 *By Gods promise that it should be so.*

Esay 9.3:6 7.

spoile

the spoile, upon what occasion was that thinke you? You shall find at the 6. verse, *for unto us a Child is borne, to us a Son is given, on whose shoulders the Government shall bee laid, who shall be set upon the Throne of* David *his Father, to order and rule it*; that is, the Lord Jesus Christ shall be exalted to be their King, and then shall the People joy before him, like the joy in harvest, so likewise in the 9. of *Zachary* ver. 9. rejoice greatly O Daughters of Zion shout for joy O Daughter of Jerusalem; what is the matter? *Behold thy King commeth to thee*, and if you marke it, when Christ first came to them in that place, he came *poore* and *meeke, riding upon an Asse*, yea, to be *hang'd upon the Crosse* to be crucified; but yet afterward it followes, *that his Dominion should be from Sea to Sea, and from the River to the end of the Earth*; This entertaining of *Christ* their King, should make them reioyce greatly, and shout for joy. See also one or two evidences for the *performance* of it what infinite joy there hath bin at the setting of Christ on his throne: In *Act.* 8. when the City of *Samaria* (which before had been besotted with superstition and Idolatry, and all kind of beastlines of that kind) upon *Philips* preaching Jesus Christ among them, had submitted to him, and received him for Lord and King it is said, there was great joy thoughout the City; but especially out of the book of *Revelation*. I could give you many evidences, be pleased to turne to one only, Chapter 19. from the first verse to the eight, where you will find a Panegyrick celebrated with great joy, by a great multitude of people, a great voice from the throne calling upon them; to praising and rejoicing; and all this great multitude cryed Halelujah, Salvation, glory and honour unto the Lord our God, let us reioice and be glad; and again they said Halelujah, and again & again Halelujah making it the foot of the Song; what was the occasions wherby the Lamb was to be married, and his wife had made her selfe ready the new Ierusalem was comming down from Heaven; Jew and Gentile to be made one Church: Antichrist the Beast and fals-Prophet to be destroyed, and Christ Jesus to bee gladly received as Lord and King: *For the Lord God omnipotent reigneth.*

Zach, 9, 9:

Math, 21; 5:

By experiences shewing it both being so;

Acts 8, 8,

Rev, 4. *per tot.* 7, 9. *&c.* 11, 15. 15 3:

But to make it yet more plaine, you know that joy is, *acquiescentia voluntatis in bono sibi congruenti*, a pleasure or delight from some good thing we possesse or certainly expect, which breeds satisfaction in the will and pleasure in the sensitive soule, upon the delating the heart in the breast, when the object and facul-

Ladovecus vives,

ty suits one another, as the Cup and Cover; which while it is onely comtemplated or meditated upon, is after a sort made present, and accordingly the soule united unto it: or while expected upon strong and unerring grounds, the soule comfortably and cheerfully waits for the accomplishment of our desire; but when its *possessed* the good *really present* and united to us, when we have it face to face, then is the heart satisfied indeed. Now I shall shew you (God willing) that the setting up of Jesus Christ after their manner is the most excellent, suitable, congruous good, that which will and may most satisfie and dilate the heart, of any thing else whatever.

om, 12, 12,

And to this I shall demonstrate these two things:

First, that the *setting up* of Christ to bee King is the greatest, the *most* desirable good that ever can betide any Nation.

Secondly, that the *Concurrence* of the Nobles and Commons, and Souldiers, and Ministers, and Citizens to this work; their *concurrence* I say in this worke, is the most glorious, the most amiable, the most desirable means of attaining this great good that any soule can wish; and if both these be manifested that the one is the greatest good and the other the most desirable means to attain it; where these *two* things meet there must needs bee matter of great joy.

Because Christs government is the greatest good to any Nations being

For proofe of the first, I desire you but to compare it with all those things which make any Nation happy in their Prince or Government, and I doubt not but you will see, that the setting up of *Christ* to bee King, doth infinitely goe beyond them all; And in this comparison I will confine my selfe to foure things.

The greatest honour to a people:

The glory and honour that commeth to that Nation, where Christ is set up to be their Lord and King; the glory that thereby comes to a Nation, you know is, the thing which maketh a people rejoice in their King, when their King is an Ornament to them: The Kingdomes and Princes who liv'd round about *Solomon*, accounted it no dishonour to them, to be *Solomons* Tributaries and Servants; because he was such an accomplish't excellent man: *Hyram* the wealthy King of *Tyrus* wrote a Letter to him, wherein he calls himself his Servant and saith, *because the Lord loved his People, he set up thee to bee King over them.* To have a King who is such a glory to a Nation, that (when any of the People shall bee named in any forraine place) the stran-

2 Cron, 2, 11:

gers

gers shall say, *O they are happy* in their Prince. Or as the Queene of *Sheba* of *Solomon* and his People, *Happy are thy men, happy are these thy* Subiects and *Servants, which stand continually before thee, because God loved* Israel *to establish them for ever, therefore made he thee King over them*; this is a glory to a Nation. 2 Chr 9 7, 8

Now thinke I beseech you, whether there can bee any glory like to *this* to have the *Sonne of God*, the second person in the Trinity made man, now exalted to the Throne of Majesties on high, to whom the Angels and Archangels, and all the Host of Heaven doe stoope, and all the Creatures bow the knee before him; whether (I say) can there be any glory to a people like unto this, to have this *Lord Christ set up to bee their King*?

2. Consider the *advantage* that commeth to a State and people governed by him, the infinite gaine and happinesse of all his Subjects under him, *David* bid them all *weepe for Saul, because hee cloathed them all in scarlet, with other delights and put Ornaments of gold upon them*, they might grow rich under him. But let mee tell you, it is onely the Lord Jesus Christ and his Government, that maketh a Nation or a People furnished with an all-sufficiency of all things. As 2 Sam 24.

First, in the things of *this life*; Christ hath all things delivered into his hands, the Father hath given them all up unto him, and *Hee* giveth them to whom he pleaseth, and his Kingdom hath the promise of this life, as well as that which is to come.

So that if Gold, or Silver, or Wealth, or ease, or pleasure, or liberty, or any of these things bee good for them, the Subjects of Christ must needs injoy it from their beloved King: but these are scarce worth the naming; The Glory of Christs Government to his People stands in this, that the maketh their *soules* their *best part*, their *Spirituall part*, their *Eternall part*,; he maketh their soules I say, infinitly happy in being a King over them, which no other Government reacheth to, no not in any degree, further then it is in subordination to Christ, and endeth in him; but now where Christ is set up to be King, he giveth his Subjects such things as these:

The *pardon* and *forgivenesse of all their sinnes*; the blood of Jesus Christ their King, wherein they are all washed, cleanseth them from all their sinnes, so that not a man of them shall ever be called to an account before God for any thing they have done against him. *He* maketh all of them *righteous*, the Lord saith to him, thy people shall be all righteous He doth adopt them all to be His children; all His subjects are His *children*, yea coheires; yea they are all His *brethren*, they may all enjoy

Iohn 1. enjoy *communion* with his Father, and with himselfe, and with his holy Spirit; all his Kingdome is his Court, all his subjects his Courtiers, ev. 16. they may all as his Favourites stand before him, and see his face, they 10: may all present their supplications to him for themselves and others, ev. 22. with assurance to be heard and answered in all things according to his Iohn, 5: will: in one word, he is such a King who maketh all his Subjects to be Kings; there is not one of all those where he is set up to be Lord and King over; but he maketh them all to be Kings and Priests to God his Father: It is *in spem*, in beginning and degree here in this world, but afterwards shall to all eternity bee manifested and made good of them all 3.21. in the highest heavens; where when they have overcome, they shall sit down with him on his throne, as hee hath sat down upon his Fathers Throne. Now (brethren) to farre as the soule is more excellent then the body, so farre as heaven is above earth, as grace is above gold, and silver, or drosse, as eternity is above a moment so much more excellent are the advantages that Christ Jesus giveth to his subjects, then any that can be received from any other Prince in the world: now the happinesse of the soule is so excellent, and so desirable to all men, that you know, that the very heathen by the light of nature did rates, account this the greatest happinesse of all to any state, to have Religito, on set up, which was for their soules happinesse as they conceived. It tarch, is observable, that you can hardly meet with one Philosopher, or any ero. one Law-giver among all the Heathen, who did not make Religion: (which was for the worship of their gods, and the welfare of their souls) nor to be the prime worke of all: yea so sacred a thing it was among them, incus that *cultus deorum*, the worship of their gods, was the principall care and n nu- charge of their Princes, who therefore were their chiefe Priests: and &c. that so universally, as *Tullie* saith there is no Nation so barbarous but ro li: you will finde Religion chiefly regarded: and *Plutarch* writing to an ain Atheist, tells him that possibly he may finde some Cities without learcul; et ning and some without wealth, and some without a well framed Gatura vernment, but should never finde any without Temples, Altars, the um worship of their gods, and consequently of the care of their soules wel- I, fare. True it is indeed, these poore blind wretches groped after the arch ersus welfare of their soules to no purpose, because they knew not God. but em: worship'd Devills instead of God: but yet thus much wee learne from it. that in their judgments which can procure the eternall happinesse of mans immortall soule, is the greatest gaine the greatest advantage of all afety other; and therfore because the setting up of Jesus Christ to be Lord & King, is all sufficient for this: what greater good can come to any people.

ies, A third priviledge of Christs being set up as King, is the safety of

his people; let a Prince be never so wise, so good & loving to his subjects; let them be never so happy in him, yet if they want power to defend his Kingdome from violence of other States, both he and they may soon prove miserable; as we see in all the flourishing Empires of the World in times past, another Prince hath violently come and spoiled all: But now where the Lord Christ is set up to bee a King: I need not in this Assembly tell you what strength they have, *Salvation is prepared for walls and Bulwarks*, he himselfe is a *wall of fire round about*, so that no enemies shall dare come nigh to them; there enemies have none of them any power but what Christ himselfe hath given them. *All power is his both in heaven and in the earth*, if he speake but the word all his enemies are overthrown, *let God arise* (speaking of Christ) *Psal. 68. let God arise, and his enemies shall be scattered*, they fly as the *dust before the wind*, as the *wax before the fire*, as *stubble before the flame*, so doe his enemies fall if Christ will but appeare against them. In one word, by him were all things Created, by him they are upheld, and subject, and all things disposed of according to his pleasure; and therefore under his shadow, under his protection they may quietly rest, and none can hurt them.

Esay 2 Zach: 5: Iohn 1 11: Mat: 2 Psal, 6 1: Col: 1 17: 4 Perpet ty of a their b pines:

And lastly adde one more, that this King lives for ever, and reignes for ever; make him once a King over a people, and hee will ever bee a King; They who are once his Subjects, will *ever* be his Subjects; yea, and while they are under his government, his government shall grow *more glorious*, more *victorious*; *of the increase of his Government and Peace, there shall be no end*; *he shall sit upon the Throne of David his Father*, to order it, and establish it; the Lord hath spoken it, and it must be so.

I hope this is now cleere, that the setting up of *Christ to bee Lord and King, is the greatest happinesse that can betide any Nation.*

The second is, that such a *concurrence* to find *Princes, Nobles, Captaines*, &c. (for all these are in my Text) to find the *heads* of all the Tribes thus concurring to doe it, is the most *glorious, amiable and desirable meanes* for effecting this work, which to make plaine, I beseech you to consider it two wayes

2 Concu rence o the We of a peo ple to se up Chri the mo excellen and de rable means.

First, looke upon it, as it is *signum*, what this concurrence holdeth forth as its a signe.

Secondly, as *causa* look upon in that which it *worketh* for the effecting of it.

1 As su a concu rence is signe of Gods love to that pe ple:

First, as it is a signe, and so it expresseth first the greatest love and favour of God to that people; never did the Lord from Heaven expresse to any Nation, a greater token of his owning that Nation and People, then when he maketh such a concurrence in their Princes, and Nobles,

and

and Leaders, to set up the Lord Christ to be their King, in the Propheſie of *Ieremiah* and *Zephaniah*, God promiſeth that he would give the mone heart and one way, all of them ſhould agree in one to ſerve him & ſubiect to him with one conſent.

This made *David* ſo raviſhed in his ſpirit, when there was ſuch a union and unanimity in his Princes and Nobles, to join with him in preparing for the Temple; *Who am I Lord? and what is my people, that wee ſhould be able to offer thus willingly after this ſort? now therefore O Lord, we thank and bleſſe thy glorious Name for it*: and argues it there, as one of the greateſt pledges of Gods accepting them, that there ſhould bee ſuch a concurrence in ſuch a worke.

Secondly, it's alſo the greateſt ſigne that can be of a peoples love to Chriſt, and of the greateſt glory which they can poſſibly put upon him to be ſuch a willing people to ſet him up upon his Throne. This was promiſed as the great glory of Chriſts Kingdome, that Kings and Princes ſhould bring his Children upon their ſhoulders; that they ſhould bring their own glory, and lay it and their Scepters at his feet; be nurſing Fathers unto his Church; that whole Nations ſhould flow in unto him: and certainly its the greateſt expreſſion they can make, and the greateſt glory which the Lord can receive from poore men, to have the Heads of a people thus joind to ſet up Chriſt upon his Throne: It was much more glorious to *David* to be crowned after this manner, then to have conquered them by his Sword; and for *Salomon* to have all the Kings about him to offer themſelves to be his Servants, out of that inward reverence and love they bore unto him, then to have ſubdued them as *Ioſhua* did the Kings of *Canaan*: and even ſo is it here, it's a great exaltation of Chriſts glory to find whole States thus willing to ſubmit unto him.

Thus it doth it as *ſignum*. 2 Look upon it *ut cauſa*, as it works towards the effecting of it: Nothing which men can doe carryes ſuch an energie as this joynt conſent doth and that 3. ſeverall wayes:

First ſuch a publique concurrence of all theſe, is a marvelous engagement of that people to adhere to the Lord without ſliding back.

When *David* had *ſworne unto the Lord, to find out a place for the Lord, an habitation for the mighty God of* Jacob, *he would give no ſleepe to his eyes, nor ſlumber to his eye lids, untill* hee had done what he could to effect it.

So

So when they have sworne a Covenant, and their Princes and Rulers, and all of them joyne together with such an unanimous consent, it availeth & holdeth out to the world their full and unchanged resolution to spend, and to be spent, and to do all that ever they are able for the promoting of this worke: Now this ingageing of a Nation to the Lord is an infinite meanes of effecting it, and ingageth the Lord to sware to them, as he did to *David* in the like case. *Psal.* 132. 11.

2 Secondly, this concurrence in the Princes and Leaders of the people is a marvelous meanes to draw all the people on as one man without any opposition, when they that are their Leaders doe thus goe before them, there is a notable example in this Text of the Tribe of *Issachar*, v. 32. of the rest of the tribes it's said how many there came; of some Tribes 10 thousand, of some 20. thousand, of some 40. thousand, but of the Tribe of *Issachar*, it is not said how many came, but only 200. that were the Leaders and Lords of that Tribe with perfect heart, and the Text addeth, *all their Brethren were at their commandment*, all the whole Tribe. If the Tribe of *Issachar* were 40. or 50. or 60 thousand, set but the 200. Leaders right, and they carry all the rest right infallibly whether they will or no: And you all know by experience the infinite power Leaders have to cary the people to any thing, be it good or evill; *Jeroboam* and his Princes may lead the people to worship golden calves, *Joash* and his Princes may draw the people to forsake God; And againe *Jehoshaphat*, *Hezekiah*, *Iosiah*, and their Princes and Rulers may draw the people of the Lord into a Covenant to serve the Lord. That is the second way to effect it, by leading the people to submit unto Christ also. 1 *Kings* 12. 28. 2 *Chron.* 23. 28.

3 Thirdly, this unity and concurrence of heart and spirit, doth infinitely daunt and dampe the spirit of their Enemies who would hinder the worke, neither is any thing such a terrour to those that would destroy and hinder the setting up of Christ, as to see an unity and consistence of heart and hand of those that are the prime leading men to carie on the worke: This is notably set forth in the Booke of *Nehemiah*, when *Tobiah* and *Sanballat*, and the rest of them had tried all their wits to devide and scare them, and *Nehemiah* 4.

and yet saw, they went on with the worke, that they would build, though they built with the sword in one hand and a Trewell in the other, and though they wrought both night and day, and that some slept whilst others waked, and on they would goe the Rulers and Heads being the forwarder of all, when the enemie saw that, the Text saith, *they were extreamly cast downe, because they saw the worke was wrought by the hand of God*: So that enemies faile in their spirits, when they see without changing the Nobles and Leaders are resoluedly set to carie on this worke, *That Christ shall be set vp for Lord and King.*

And thus *Beloved* I have cleared the first Branch of this observation: That the greatest joy that can be to any people is to see such a concurrence of heart, to have the Lord Christ set vp for Lord & King.

For the Application of it I shall insist only vpon two things.

Vse 1. Of thanksgiving: this being our present condition.

First, what infinite cause have all wee that are here gathered together, to blesse the Lord for *this day*, for *this very day*, and all these dayes wherein we now live: I confesse Beloved, I discerne there are very many with whom you shall never talke, but they are complaining of the miserablenesse of our dayes, *oh the times are miserable!* what glorious times had we three or four yeares, or five or seaven yeares agoe, for then they had *trading*, *plenty*, and *ease*, and every one could sit vnder his owne vine, and his figge tree, no adversary nor evill occurrent, and now they heare of nothing but *warres*, and *bloud*, and *exhausting of treasure*, and *losse* of their *children* and *friends*, and *plundering their goods* every where, so that there is nothing but complaining amongst a world of people, as if our dayes were most miserable: Now *Beloved*, give me leave to speake my thoughts freely, I will set aside my Text, and the matter I am in hand with, and yet I will confidently affirme, that our dayes now are better then they were seaven yeares agoe: Because it is better to see the Lord executing Judgment, then to see men working wickednesse, and to behold a people lye wallowing in their blood, rather then apostating from God, and imbracing of Idolatry, and superstition, and banishing of the Lord Christ from amongst them; Set the worke of this Text aside, and the dayes are not so miserable now, as they were then, but take this in, which I am handling, and

I will

I will here (in the witnesse and greatest Auditory that any man in this Age hath preached unto) not feare to say, that since *England* was *England* since any Booke was written concerning *England*, never was there that cause of joy and rejoycing as there is this very day in *England*. Was there ever a *Parliament* in *England* knowne, which laid the cause of Christ and Religion so to heart as this *Parliament* hath done? Did ever any Parliament till now with *David*, sware as in the 132. *Psalme*, That they will never give rest to their eyes, nor slumber to their eye-lids, till they have found out a place to set the Ark of Christ upon, to *set up Christ for their King*, Did ever Parliament call such an Assembly of Divines, and make them by solemne Vow, or Oath ingage themselves to present nothing to them, but what should be (to their best understanding) the very will of the Lord God. was there ever Parliament and Nobilitie, and Ministers, and Citizens, and so many ten-thousands of all sorts in England till now, who did joyne in such a Covenant, yea, the two Nations together, that they will to their uttermost endeavour the Reformation of Religion, in the purity of it, and preservation of it according to Gods Word. Did ever (when heretofore England hath been engaged in warre and blood) the City of *London*, the rest of the Tribes, the Godly Party throughout England, so willingly exhaust themselves, only that Christ might be set up, and willingly, saying every day to the Lord God; *Lord take all, so Christ may be but King*; Did ever any of you reade it to be this with England till now? *My heart is towards the Governours of England, which thus willingly offer themselves*, and I cannot but tell you, that I think you should all doe as *David* and the Nobles did, when they fetched up the Ark of God from *Kiriath-jearim*. And I the rather instance in it, because their case and ours were very like, for there the Ark had been in Captivity amongst the *Philistines*, and when it was brought out of Captivity, and placed at *Kiriath-jearim*, it was but in *Confinio Philistiæ*, neere the border of the *Philistines*, whither when Gods people went to worship they went in danger, they were subject to the incursions of the *Philistines*, and therefore it is said, *all Israel mourned after the Lord*, that is, They could never goe to Worship, but they went in

feare of some mischiet, but now when *David* and the Nobles joyne together, to bring up the Ark of God, and to set it in a fit place for the glory of it, they all danced and skipped for joy, and King *David* the most joyfull Dauncer among them. Though *Michal* scoffed at him and if this be to be vile (saith hee) *I will be more vile then thus*: I will daunce againe before the Lord. Thus should we doe. When *Jehoiada* the high Priest on a suddaine brought out young King *Joash*, when the people thought they should have alwayes laine under the Tyranny of *Athaliah*; and never seen a Prince more of *David* race, when such an unexpected favour was bestowed upon them, how did they shout and joy? Thus should our soules doe. Honourable and Beloved, had you ever more cause of joy? Verily, if there be any in this Assembly, that thinks not this a sufficient retribution and satisfaction for all his *Twentieth Part*, for all his *Contributions*, for all his *Paymen*, and *Hazards*, if he think himself not well appayed to see the Lord doing all this, I say he is blinde, I say his heart is not right with God; hee hath no share in this present businesse: But to the rest of you, who know the glory and excellency of this worke which the Lord God is doing amongst us, I beseech you rejoyce in it, and goe your ways, and eat the fat, and drink the sweet, praise the Lord for all the good he is doing to this our Israel, and now that the walls are setting up, doe as they did in *Nehemiahs* dayes, when they had built them, they shouted and rejoyced, so that the noyse was heard, I know not how many miles off: so let all England Cry, that our *blood*, our *Armes*, our *Prayers*, our *Armies* wherein wee are ingaged are all abundantly repayed in this, That there is such a Constitution to set the Lord Christ upon his Throne, to be Lord and King over this our Israel.

Nehem. 8. 20.

2. *Exhortation to Proceed on in this work.*

And then Secondly, Let me exhort you all, to goe on in this Work, which you have set your hearts and hands unto; And wherein the Lord hath mercifully Carried you on thus farre; and let me be bold first to speak to you, Right *Honourable*, the *Lords and Commons* of the Parliament of *England*, wee have all cause all of us, every day to bless God for your unwearied labours, that thus you stick to it night and day, and are not discouraged, But

To the Parl.

goe

goe on still, I beseech you, make *England* a happy Nation, and though many have disserted you, be not dismayed, I tell you their names shall be written in the Dust, when yours shall be written in letters of Gold, and the Generations to come shall say, *That these Glorious walls of Hierusalem were built in a troublesome time, these foundations of Gods house were laid, and the building reared up in times of Calamity, but blessed be God, for such Lords for such Commons, which would not be taken off*; Carry on the work still, leave not a ragge that belongs to Popery, lay not a bit of the Lords building with any thing that belongs to Antichrist, or Antichrists stuffe, but away with all of it, root and branch, head and tayle, throw it out of the Kingdome, and resolve not to leave, till you can say, *Now Christ is set upon his Throne, and England is subdued to him*, and the Good Lord carry you on to doe so. And you my *Righ Honourable and Excellent Lord*, and the rest of the Noble Commanders that are ingaged in this service, let me speak a word unto you, I acknowledge what cause *England* hath to blesse God: I hope your hearts beleeve, how deere your labours are unto all that love God, and your unwearied paines, which you take, how they are presented at Gods throne every day, goe you on, Noble and Resolute Commanders, goe on and fight the Battells *of the Lord Jesus Christ*, for so I will not *now* fear to call them, for although indeed at the first the enemy did so disguise their enterprises, that nothing cleerly appeared, but only that you were compelled to take up Armes for the defence of your Liberties, and to bring Rebells and Traytors to condigne punnishment, but now they have ingaged all the Antichristian world so farre, that all Christendome, except the Malignants in *England*, doe now see, that the question in England is, whether Christ or Antichrist shall be Lord or King, all in the world, I say again, except our Malignants see it; the Protestants owning the one, and the Papists and Popish-affected the other, as their cause. Goe on therefore couragiously, never can you lay out your blood in such a quarrell, Christ shed all his blood to save you from hell, venture all yours to set vp him vpon his throne, that you may be made happy under him, that you may preserve your Liberties and Lawes, and preserve us out of the hands of them

To his Excellence, and the rest of the Commanders.

the Assem- of Divines.

who would destroy all: And you likewise *Reverend Fathers and Brethren*, you the Assembly of Divines, and the *Reverend and honourable Commissioners* of the Church of *Scotland* joyned with them for the effecting of this worke, goe you on I beseech you, wait upon God, humble your selves for former pollutions, endeavour to see the patterne of the Lords house, that you may hold out the true discription of the Lambs wife, that *England* may be in love with it, that you may have in due time the glory and praise of being *Master-builders* in this great worke of God: And *thou Right Honourable and welbeloved City of London* of whom I utterly want words when I would speake, goe on, and be a patterne to all the Cities in the world, as thou art this day in expending all for thy Glorious King the Lord Christ, whom thou hast thus farre owned, and whom thou lovest, the Lord hath given thee great wealth and estate, grudge not still to lay it out in his cause, if he had tooke it an other way, thou wouldest have been contented, if fire had burnt it, if pestilence had wasted thy inhabitants, if famine or plunder, or any thing, thou wouldest have been contented, but now though there goe pound after pound, and thousand after thousand, and Regiment after Regiment, when it is for the Lord Christ, and purity of Religion which the enemy would deprive thee of together with thy civill liberties, never could it goe so honourably, so nobly for his glory, and thy owne comfort: Goe on therefore I beseech you all, and cary on the worke, and for your incouragement remember and observe how the Lord your God goeth before you, observe him in all his goings, how he watcheth over you every day, *no weapon that is formed against you, no tongue ariseth up in Judgment against you, but the Lord condemnes it*, every one that pleads against you the Lord pleads against him, & though you loose many of your Noblest and wisest men, the Lord supplies all to you, if you had all the Intelligence in the world, I know not how you should have things discovered to you, so as the Lord hath discovered them, so that if you have *raine* one day, you have *sun-shine* another, and sometimes both of them mingled together. And although as yet this day of our visitation is like that day in *Zacharie*, *Neither darke*

the Citie of ndon.

ourage- ts there- o.

54.17.

nor light, but between them both, in the evening you shall have light abundantly, attend therefore upon the worke, and resolve (the Lord assisting you) never to give over, till you have set up *David* to be your King, that is, Christ upon his Throne; and for your helpe in it, I will commend to you certaine qualifications, which you shall finde in this very Chapter, amongst them that came thus to set up *David* to be King. *Zach.* 14. 6, 7

Helpes and means to effect this all: taken out of this Chap.

I shall name you six or seaven of them, but I will insist only upon one of them.

1. Look into the Chapter, and you shall finde that they were many of them *wisemen*, that knew the times, and what belonged to every one of their duties, labour for *that*, you have a Promise, That God will grant wisedome to those that seek it. Secondly, They were *skilfull men*, every one of them, able to doe that which belonged to his place: Doe not you undertake any thing but what God hath fitted you for. Thirdly, They were *Courageous men*, their faces were like Lyons; they abhorred any danger, when it was in *David* cause; labour for such a spirit, say as *Nehemiah* did, *should such a man as I flie, no not to save my life; flie* when I am ingaged for Christ. Fourthly, They had a Spirit of *Love*, infinite love to *David*, and his Cause, you shall finde, when some of those that *David* most suspected, came unto him when hee was at a very low ebbe, he asked them whether they came friendly and heartily, they answered presently, *thine we are, David, Peace be unto thee, &c.* So say, *thine we are, Lord Christ, thine we are, peace be to thy Cause*; oh come with Love, that is the greatest means of all, it is the band of Perfection, and the only way to build up the Church of Christ. I will, saith *Paul*, shew you a more *excellent way*, and that is *Love*, a more excellent way then coming wth interpretation of Tongues a more excellent way then Prophecying, the most excellent of all others they came with infinite *readinesse of spirit*, so ready, that no man should need to call, *goe ye and goe ye*, but *let us goe*, every one striving which should be first. Another (which indeed was a great one) was *single-*

1 *Wisdome. vers.* 32.

2 *Skill. vers.* 2. 33. 36.

3 *Courage. vers* 8, 21.

4 *Love. vers.* 18.

Readinesse of minde. v. 24.

1 *Cor.* 12, 31.

verſ. 33. 38. Singleneſſe Heart.

ſingleneſſe of heart, ſincerity, no man driving any work or deſigne of his own; verily, the doing of that, the looking of ſelf-ends hath been the way of them who have built up Anti-chriſts kingdoms, but an abhorred thing among them that build up Chriſts Kingdome, they deſire no other reward, but only to *ſee Chriſt on his throne*, ſet up that, and you give them *Peace* enough, *Gold* enough, *Honour* enough, you give them enough of *all*, ſo the worke may be done, for which they are imployed, all theſe are in that Chapter.

And above th, Vnity and ncord.

But the greateſt of all is that which I would more fully ſpeak of, and commend unto you, even the *Concord and unitie of heart*, and unitie of minde, of Spirit, free from deviſions and diſſentions among themſelves, ſo my Text ſaith, *All theſe came with one heart, and one minde*, and again, *all of them with one perfect heart, to ſet up* David *to be their King*: This I would commend to you, as the greateſt means of all the reſt, beloved, there is innumerable arguments for the perſwading of you to it, it is the work of this day; you are this day met together to praiſe God for it, and therefore it will be very ſeaſonable for me to commend it to you.

Pſal. 133. 1.

1. This vnity of heart, and concurrence of ſpirit to this worke, is the *beautifulleſt thing* in all the world; *behould how comely a thing it is for brethren to dwell together in vnity*, nothing more beautifull then vnity and concord in a good worke: All that write of beauty, ſay, that *Symetry* is the beſt part of it, to have a ſweet joyning of ſpirits and hearts together to ſet up Chriſts Kingdome is the loveliеſt thing in the world.

The ſtrongeſt and moſt effectuall means.

2. It is *vtile* aſwell as *jucundum*, ſtrong aſwell as lovely, it is the greateſt meanes of ſafety in all the World to have vnion and concord among them that are engaged in Chriſts cauſe, an Arch is the ſtrongeſt building, and a circle the ſtrongeſt figure, becauſe in both each part ſupports and ſtrengthens one another in truth, it is the greateſt meanes of ſafety to any weake people: It is well obſerved by one, that *a few deſpiſed ſeamen* when they are but of one heart and one minde, reſolved every man to ſtand cloſe to other for their lives, they have ſtrength enough againſt their enemies of 27 Provinces, that they dare not ſtir againſt them; yea it ſtrikes

Heſter. 8. 11.

terrror

terror into their enemies, when they see how resolutely and boldly they will stand out in it; so when the Lords people, they that own Christs Cause are, as *Solomon* saith, the Church of Christ *is terrible like an army with Banners*, with their Banners displaied and well ordered; there is no strength of enemies able to stand before them: and it is observed of *France*, that if it do not combat it self, all the world cannot conquer it: and *Tacitus* observed it long since, that the *Romans* had never conquered *England*, if their petty Princes had not been divided among themselves; and some Historians shew, how that all the times, when *England* was conquered by the *Romans*, *Saxons*, *Normans*, it was alwayes caused by the divisions that were among themselves; O therefore I beseech you, since this unity and concord is such a strength, labour to be all of one heart, and all of one mind in this Work.

Dum pugnent singuli vincuntur universi.

And there are three things before your eyes, which may extremely whet up your spirits to it: the one is the practice of your adversaries; do but mark what combinations they make, *The Tabernacles of* Edom *and the* Ishmalites, *of* Moab *and the* Hagarens, *Gebal and Ammon, and Amalech, the Philistims, and they that dwell at Tyre, Ashur joyned with them, and the children of Lot, all of them in one*; Look upon them in *Ireland*, in *England*, you shall see them bound by *Oaths*, by *Covenants*, you shall see them sending into *France*, offering offensive and defensive leagues to *Antichristian* people: so they will but joyne to come and help to ruine us; shall there be this care among them to destroy us, and shall not we be united?

Motives to unity and concord.
1. First from the example of the enemy. Psal. 83. 6. 7. 26.

Secondly, you see, and this dayes work sets it before your eyes, what infinite indeavours they use to oppose all our union, if the City and Parliament be united, if the two Houses be united, if *England* and *Scotland* be united, what extreme indeavours are used, what stone is not rolled, what sort of men is not attempted, what Profession soever they be of, be they Jesuites, be they Friers, be they Priests, be they Professors, be they such as they call Puritanes, they try them all, to see if they can but divide the City from Parliament, the Houses one from another, the *English* from the *Scots*, what would they not buy it at? *Hoc Illiacus velit & magno mercentur Atridæ*, millions of gold would they give to effect it.

2. From their indeavours to to divide us.

Thirdly, consider their greatest hope, and our greatest danger is in our divisions: A Diamond (they say) is easily cut with its owne

dust, and a House is then most like to fall, when all the joynts of it begin to part one from another: unity and concord among brethren, are well compared to the bars of a Castle, not easily broken, and while they remain firme, give safety and security, but when they are once broken, they will hardly be made whole: they are also fitly compared to a Cable roap, which will not easily break, but if once cut asunder, its hard to tye a knot upon it again. I beseech you therefore, you honourable Lords, and Nobles, and Commons, you Reverend Divines, you Valiant Souldiers, you worthy Citizens. I know you cannot in all things be all of one minde, but in what you can, be all of *one heart*, though you cannot in all things be of *one minde*; let confusion and division belong to them that build *Babel*; let there be no noise heard at the rearing of the Lords Temple.

Prov. 18. 19.

3. From the danger of divisions.

Next to the guilt of our sinnes, I feare nothing so much as our divisions, but could we first be reconciled to our God by faith, in the blood of Christ, and be firmely united together, and set all our shoulders as one man to this work, our enemies designes would all faile, and the work of God would prosper in our hands; I will conclude this first Branch with that Councell of the Apostle, *Phil.* 2. 1. *If there be therefore any Consolations in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels & mercies, fulfill my joy, that ye be like minded, having the same love, being of one accord, and of one mind.* And with that 1. *Cor.* 1. 10. *Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that you be perfectly joyned together, in the same minde, and in the same judgement, and whereto we have attained, let us walk by the same Rule, let us minde the same thing.*

Phil. 2. 1, 2.

1 Cor. 1. 10.

And so much for the *first Branch* of the matter of their joy; they met together to set up *David* to be King, that is, *David* as he was a Type of our Lord Jesus Christ, whom we are endeavouring to Exalt upon his Throne. The time commands me to be very short in the other Branch, and I may very well, for if the Lord should not prosper us in *this*, that we should not *Joyn together to set up Christ*, in vaine shall we attempt the other; and if the Lord blesse this work in our hands; this will either in due time bring about the other, or infallibly supply the defect of it, and make us happie without it.

Briefly

Briefly, the Lesson from it is this: *That such a concurrence* (as is aforementioned) *to set up a Prince in this Common-weal, like to* David, *is a matter of great joy and rejoycing.*

2. Branch. A great happinesse in a good King.

I shall according to promise be very brief in it had not the time prevented, I would have produced & opened unto you divers examples out of the Scripture, of the great content & joy which hath bin, where there hath met a concurrence of the Nobles & Leaders of the people, to set up a good Magistrate over them; viz. in *David*, in *Solomon*, in *Ioash*, in *Nehemiah*, and divers others, where when good Governours and Governments have been set up, the people have infinitly rejoyced; But you'l understand it fully, by that time I have but a little shewed you the relation, betwixt a Prince and his people; he is their *Head*, their *Lord*, their *Father*, they are his children, he is (to the Scripture cals it) to be the *light of their eyes*, the *breath* of their *nostrils* a kind of *Fountaine* to derive all good to them; this he is *ex Officio*; and therefore it follows, that the *goodnesse*, or *ilnesse* of Princes, is not to *themselves* alone, but all their *people* do share with them, either in blessednesse, or in misery, according as the Prince is in goodnesse, or in badnesse: Let the Prince be a good man, a *David*, he is then like unto *Nebuchadnezzars tree*, *which he saw in his vision*, *that had meat for all, the fruit thereof much, and boughs for birds to make their nests in, and shelter for all beasts, that they might dwell under it*; that is, affording relefe and comfort to all: Hee is the light of the eyes to his people, the breath of their nostrils, he is worth 10000. of them: And to such an one, the people do most joyfully (as they ought to do) yeeld *reverence*, (*even* the greatest next unto God) and *allegiance* to their person, and authority, *subiection* and *obedience* to their Laws, *maintenance* out of their own estates, and furnish them with *counsell*, and all manner of Prayer, cheerfully as they ought to do; because under such a Prince, *religion* is *preserved*, if it be *corrupt*, it is *purged*, *reformed*, *iustice* is *administred* without partiality, *good men* are *incouraged*, *Peace* is *procured*, and *preserved*, *Trades* are likewise enriched, *Learning*; and all such like promoted, the *Poor* are *relieved*, *all* made *happy*: can you wonder then, that where there is a concurrence to have such an one set up, there is great *Joy*: on the other side, let the Prince be either *weak* and *foolish*, or *wicked*, and *ungodly*, *vitious* and *luxurious*, let him be *cruell* and *tyrannicall*, O how miserable are that people under him?

And from the relation between a King and his people. Iudg. 11. 87. 1 King 2. 43. Esay 49. 23.

People happy in a good King. Iob 29. 16. Iudg. 5. 7 2 Sam. 21. 12. Lament. 4. 20. Eccles. 10. 16. Dan. 4. 21. 2 Sam. 18. 3. Prov. 24. 21. 2 Pet. 2. 16. 1 Chron. 12. 18. Tit. 3. 1. Act. 4. 19. Rom. 13. 1. 2 1 Kin. 21. 23. Ezra. 10. 1 Tim. 2. 12. 2 Chron. 15. 12. Lev. 19. 15. Rom. 13. 34. 1 Tim. 2. 2.

Miserable in a bad King. Iob 29. 16. Neh. 5. 1. &c.

how great is the *darknesse*, where the *light* is turned into *darknesse*? how miserable is the *body*, where the very *Organs* of their *breathing*, the breath of their nostrils comes to be corrupted, or taken from them? how miserable are they, when the very *Fountain*, that should
1 King. 26. 16 afford them comfort is *Poysoned?* such a Prince is like to *Ieroboam*, that compels the people to sin and misery; like unto the *Dragon* who
Revel. 12. 4. when he fell from heaven, drew the very *Starres* from heaven to the ground with him; like to great *Cedars* which when they fall, break *all* the woods that are round about them; thus by their Prince are a people made happy or miserable, and so *Solomon* expresses it
Eccles. 10. 16, 17. in his *Ecclesiastes*, *Happy art thou O Land*, if thy Prince be thus, *Miserable art thou O Land*, if thy Prince be thus; must you not then count it a matter of great joy, to have a good King set up to rule over you?

I adde secondly, that this is a greater matter of joy, when the *Nobles, the Parliament, the leading men of the Citie and Tribes* concur to have such a one, both because that *is the most likely meanes to obtaine it*, God promising his blessings to such indeavours; and they likewise having some beames of Gods authority put upon them, may by their Councell and Example, make the Prince to be good, and inable him to carry out the publike good; or if that cannot be attained, (through Gods mercy) by their meanes, there may be a supply of what is wanting in him to make the people happie, though they faile of it in the other; I shall make a brief application of this second Branch, and so passe over it.

2. Such a concurrence a great meanes to effect it.
2 King 11. 4. &c.
Or supply the want of it.

Application.
1. They are therfore cursed who hinder this.

First, if to have a *David* to be our King, is such a blessednesse? then how cursed, and ten thousand times cursed are they who endeavour for ever to rob us of that happinesse: who as they would rob us of Christ, the greatest happinesse for our *soules*, so they would for ever deprive us, of having any hope to be blessed under a Prince, that should be like unto *David*; who have rent off the person, and the affection of our Soveraign from us; who endeavour to instill principles of crueltie into his breast, against us, and foment them in him, who have provoked him to raise Armes to destroy his Nobles, and Commons, and Divines, and this most honoured City, and even all who have beene most faithfull, have put him into Armes to ruin us; and when we but stand up for our own defence, represent us to him as Traytors, and Rebells, because we will not give up our

Throats

Throates to be cut by them, at their pleasure, and our goods to be wholly possessed by them; If I had all Rhetorick, it would yet be short of speaking of these men, what they do deserve. I can more fitly compare them to none, then to the *Jewes* long since in *England*, who (before they were banished hence) threw bags of poison into the fountains and wells, that the people were to drink of, and so indeavoured to poison them all. Accursed men there are who labour to make the breach so wide, that we should never hope to sit under the shadow of our Prince, with any hope and confidence; who would rather have our streetes run with our blood, and venture their own too, then that we should have a Prince like unto *David*, that is, *Iust, ruling in the feare of the Lord*, to be like the morning light, and the morning without clouds when the sun ariseth: I suppose none of these men are here present, and I love not to speak much of absent men, but onely tell you, what cause we have (as to curse them) so to blesse the Lord God, who hitherto hath delivered us out of their hands, *and let the Lord, the righteous Lord, be iudge between us and them.*

The other use of it is, to you, Honourable, Reverend and beloved, who next unto the setting up of Christ, have hitherto indeavored by your Petitions, your Remonstrances, your Supplications, and by all means possible, so rescue our Soveraign out of their hands, that not only there might be a right understanding betwixt us and Him, but that He might in truth raign over us as *David*, and His Throne made like unto *Davids*; I humbly pray you, go on in these indeavours, that if the Lord see it good, it may be so; if He will have it otherwise, we shall have the more comfort, what ever betides us, in the unfeignednesse of our desires, and indeavours after it. 2. Exhortation to indeavour after this happinesse.

If you demand what hope is there of it; or what further means may we use for the attaining of it? I shall speak only as a Divine, in commending these *three things*: The first is; Be all of you humbled before God for your own sins, and for all the sins that *England* lies guilty of; for though we are ready enough to impute it to such and such that are about Him; or it may be to some Principles of His own, believe it (Beloved) what *Salomon* saies of the *change* of Princes; *For the iniquity of a Land, many are the Princes of it*: so for the iniquity of the Land, it is thus with us this day; and that is in truth the greatest cause of it; the Lord could blow all this over presently, and Means how to effect it. Prov. 28. 2.

certainly would, if hee were but reconciled to *England*; *David* did one Act, which cost *a matter of three score and ten thousand mens lives in a few dayes*, a vain-glorious act, in numbring the people; but if you
2 Sam. 24. 1. mark the Text, it saith, *That Israel had provoked God to wrath, and then God let Satan loose upon* David, *to move him to that vile act*, and the Lord did but take that as an occasion; and so when the Lord had an intent to destroy the *men of Shichem*, who had set up *Abimelech* to be their King, is said, *The Lord sent an evill spirit between*
Iudg. 9. 23, 56, 57. Abimelech *and them, that they might devoure and tear one another*; Why was it? even for the wickednesse that the people as well as their King had been guilty of; so then, if ever you would have your Prince restored as a *David*, to be a blessing to you, labour all to be humbled every one for the iniquity of his own heart and life, and for all the prodigious wickednesses that this Kingdome stands guiltie of.

2. Secondly, Commend him to the Lords working upon his heart, by
Pro. 21. 1. your daily prayers: *The Kings heart* (saith *Salomon*) *is in the hand of the Lord, as the rivers of water, hee turns it which way he pleaseth*; meaning plainly, there is no way in the world to alter the spirit of a Prince, but only by the work of God, and God can do it in a moment: *Esau* came against his *Brother* with four thousand armed men, full of deadly rage, resolving to destroy him; *Iacob spent a night in prayer*, on a sudden God turned *Esau's* heart, that hee fell upon his brothers neck, and kissed him, as if hee had been the dearest brother in the world to him; And had the *King* four thousand of the bravest souldiers under heaven, were all our Arms dissolved, were our Gates opened, were they marching in with a resolution to plunder our Cities, to ravish our wives, and make our City flow with blood, if the *Lord* did but speak the word, their hearts would be turned presently, therefore do as *Nehemiah* did, when hee was to deal with a King,
Nehem. 1. that was of a nature rugged enough, when he was to goe to him, he *first made his prayer to God*, and the Lord turned the heart of the King
Psal. 20. ult. toward him; do as the good people did in this *Psalme*, beg of God that the King might heare: Save Lord, *Let the King heare us when we call*; commend it to the Lord, and the Lord can bring it about easily.

Thirdly, especially you that are in great place, that are the Lords and Commons, our Senators, if ever you would have it well, you must

do

do your utmost to remove all the wicked from his Throne, and in stead of them, you must indeavour to have men of wisdome and godlinesse placed about him; this must be done, if you will hope for a blessing in Gods way; *Take away* (saith *Salomon*) *the drosse from the silver, then there shall come forth a vessell for the refiner, a choyce vessel, fit for an honourable use*; but otherwise let him make up a vessell of drosse and silver together, who will regard it? So (saith he) *Take away the wicked from the King, and his Throne is established in righteousnesse*; And certainly, if wicked men be pests and plagues, in what part of the Land soever they are found, they are much more so, when they are found in the Courts of Princes; Labour therefore to remove them, and to set others in their room: *Salomon* saith excellently in that place of the *Proverbs*, For the iniquity of the Land, many are the Princes of it; then it followes, *But by a man of understanding and knowledge, the State thereof shall be prolonged*; I think he means it not only of a wise Prince, but he means this; that as the iniquity of the Land corrupts their Princes, drawes them to dissolutenesse, tyranny, &c. and so to ruine them and the Land: So grave and good Counsellors, prudent men about him, are great means to prolong the tranquillity of it: I could shew you by examples how, not only wise and good Princes, wise and good States-men, but even women (as some of them have been the ruine of many Princes; so by the seasonable advice of women) Princes and Cities have been preserved: you know the wise advice of *Abigail* kept *David* from shedding innocent blood. And there was a *poor Woman* in the City of *Abel*, who by speaking to *Ioab*, delivered all the City; and *Solomon* tels you, in the ninth of *Ecclesiastes*, of *a poor, wise, good man*, who delivered *a small City*, when *a great King* came against it, with *a great Army*; I beseech you therefore let it be in your indeavours, to get such about him; I hope you imagine not that I would have such set about Him for their own preferments or gain, no, no, the man that aims at such things, will never be good for any thing; hee who once sets up *Mammon* to be his God, is not fit to serve either God or his Prince, or Church or State; but I speak of men of integrity and faithfulnesse, of goodnesse, who will trample all under their feet; so *that Christ might raign*, and *that a Kingdome might be made happy*; such men set about a Prince, may make a King like *David*, and preserve him such a one, if he be so; and so (right honourable)

Prov. 25. 4.

Prov. 28. 2.

1 Sam. 25. 1.

2 Sam. 20.

Eccles. 9. 13.

nourable) have I done with the first part of my Text, *The matter of their joy*; the concurrence of them, to set up *David* to be their King.

2. *Obs.* Such joy may be expressed by feasting.

I should now have come to the second, The manner of expressing their joy, which was by *feasting*; you'le have enough of that anon: All that I shall say shall be, to perswade you to take heede that you have not too much of it; I have not time to handle it, otherwise I could have shewed you, How Gods people used on such occasions as these, to have feasting and rejoycing: But I must confesse our dayes are such in regard of the manifold distresses, that this Kingdom and poore Ireland are wrapped in, that were it not upon such an occasion as this feast is, I should say to all Feasters as *Vriah* said to *David*, when he would have him go home to his wife, *The Arke* (said he) *and Israel, and my Lord Ioab, and all lye in the open field, and shall I go home to be merry with my Wife, as the Lord liveth I will not doe it?* so I would say else to all Feasters, Is *Ireland* undon? and so many Counties in the Kingdom in that distresse, are there so many hundreds, so many thousands that lived heretofore like Nobles, like Gentlemen, who now have hardly bread to put into their bellies, and canst thou finde money and cost in needlesse and Prodigall feasting? this I should else have said; But I confesse (beloved) to my poore observation, Never was there a feast upon a better occasion among us, nor for a better *end*, then the Feast of this day; not upon a *better occasion*, that when the enemie did endeavour to ruin us, by our division, that this should be made an *occasion* of our feasting and rejoycing together; and for such an *end*, that whereas they would faine blow it over all the Kingdom, over all the world, that we are rent and divided a sunder, the Lords from Commons, and both Houses from the Citie, &c. we purposely Feast to praise God, and tell all the world there is no such matter; that we are all one, of one heart, and one minde; that our eating and drinking should speake this out, that all the world should heare it; It is a blessed opportunitie, and the Lord guided them who ever first perswaded to it; I onely pray you (Lords and Gentlemen) in your Feasting, do onely what becomes a Feast, which followes a holy Convocation, a day of rejoycing in the Lord; and therefore in it, observe these few Rules. Remember, (first) God must be regarded, banish not Christ out of your Company; let there be no

Rules for Feasting.

carriage

carriage at your Table which may grieve him, and make him say, *This Roome I delight not to be in;* Remember all the Feasts of Gods people in the Old Testament, they were *Sacrifices*, or Feasts which were accompanied with *Sacrifices*, yea the very heathen counted them prophan men, who would offer to make a feast of that, that was not first offered to their gods, hereby to make it blessed to them; *So do you* eate and drink as in the presence of the Lord, that you may praise the Name of the Lord, who hath shewed this mercy to you; doe as the little birds, who take not one drop, but they lift up their heads to heaven, as if they would tell all the world, whence they received their food; so do you acknowledge the Lord, give him his glory and his praise; let there be no uncomely carriage among you; I should justly be blamed if I should think you needed any perswasion to keepe you from drinking healths, from riot and excesse; I know you abhor it, but I beg that none of your servants, nor attendants may do it, that nothing may be done which would grieve the Lord.

Secondly, let the maine end of your feasting be *Symbolum & vinculum charitatis*, a pledge and bond to shew, and more, to make you all one, of one heart, and one minde; that you may pledge one another in such a Cup, as may not only speak you all to be one, but may attaine the very end, for which this feast is made, more to ingage you in this Common cause. That this Feast, may be as a Feast, which (I think) *Lucian* speakes of it, where a poore wronged man made a Feast of an Oxe, and every one who tasted of his meate, did thereby engage himselfe to live and dye with that poore man to recover his right, in somewhat that he was wronged in; and so let this engage your Spirits, that now you have eaten and drunk of their Cup, that Your and their Spirits, and Prayers, and Hearts, and Purses shall be all one; O if this might be the carriage of it, this day would be a *blessed day.*

3. There is one thing more, that must not be forgotten, you must in such feastings as these, *Remember the poore, for whom nothing is provided*; alwayes did Gods people make at their feasts *collections* or *contributions* in *Hester*, in *Nehemiah*, *&c. Go your wayes and eate and drinke, and remember them, for whom nothing is provided*; and the very heathens upon such occasions would send portions at their Festivall times to the poore and needy. And for that very end I confesse I

Hester 9. Nehem. 8.

was in hope that at such a great meeting as this is, there would have been some publike contribution and collection, that there being so many poore brethren in the Town, plundred, and undone, and distressed, our fasting might have given them a refreshing also; but it did not appeare fit (as I am informed) to the wisdome of this Noble Citie, when they had invited the Honourable Houses of Parliament and others, to refresh the poore at the cost of their ghests, but what is to be done for the poore, they will do it at their own proper costs and charges, I know they will not forget them; but I beseech you all not to omit this duty upon this Festivall day; though there be no Basons at the door, before you sleep, finde some Bason or other, finde some poore, to whom you may do somewhat, that they may know that your hearts have remembred the afflicted in this day, wherein God hath refreshed you: and so much for this time.

FINIS.